

## AN AMERICAN WOMAN IN PARIS. No. XXVIII.

The Virgin.

PARIS, Monday, March 20, 1854.

Those rendered to the Holy Virgin are not restricted to the laudations of church walls. In cities her images fill niches at the corners of streets, and in the country she stands at cross roads, or is lodged, as near Rambouillet, under the branches of a shady tree. It is at least a pretty paganism to implore a loving intercessor in such a chapel, and more love and poetry are hid therein, than Mary herself ever inspired to the piping Tyrtas.

If we were devout Catholics, we should appear our impatience to return to Paris by communions and devotions near this little image, under this great elm tree. The verdure has disappeared from the trodden paths around it, and your heart and mine may offer only the stony ground of unbelief, or the sun of reason may have withered the upspringing seed of sentimental faith—or dogma may have dried up the fountain of spontaneous love. Yet with an honest charity, we may dimly appreciate the sentiments of these humble peasants for her whom we call "Mary," the mother of Christ.

Her familiar name is *Notre Dame*—or *Our Lady*—to the State she is *Our Lady of Victory*; to the Church, *Our Lady of Protection*; to the people, *Our Lady of Hope and Consolation*; for all, she is *Christened, Ours*. *Notre Dame* has her cathedral palaces in all Catholic Christendom; *Notre Dame* sanctifies the play-house of every present child; here in her shady retreat she receives the homage of every power by. Mothers and maidens come to pay their heads at her feet, or render a humble salute, waving the right hand before the head and heart in the mystic sign of the cross.

The month of May is *Mary's month*. It is a long festivity when she receives offerings of roses, virgin lilies, and all the first fresh bloom of spring. Men wear violets in their button holes. Girls love to take their first communion in the month of May. Every evening at veepers her chapels are thronged with worshippers, and prayers and the perfume of flowers rise together as sweet incense from her altars.

The morning litany addresses its twenty-two supplications to the Sacred Trinity, and especially to Jesus, the son of Mary, and by all his virtues, all his graces, all his mysteries of joy and sorrow, he is prayed for grand pity and deliverance. But at evening, when the world is weary, and the wings of faith are weaker, and the soul longs for human sympathy, the sweet name of Mary is invoked, and often repeated and varied as light in a crown of jewels. She is called the *Holy Mary*, the *Holy mother of God*, *Holy Virgin of Virgins*, and *Mother chaste, amiable, admirable, prudent, venerable, powerful, clement, faithful, Mirror of Justice, Temple of Wisdom, Cause of Joy, Spirit of Peace, Mysterious Rose, Tower of Ivory, Tower of David, Ark of the Covenant, Gate of Heaven, Star of Morning, Health of the Sick, Refuge of Sinners, Palace of the Afflicted, Succor of Christians, Queen of Angels, Patriarcha, Prophetia, Apostles, Martyrs, Confessors, Queen of all Saints*.

This is Mary the intercessor at evening prayer, and at sunrise time—old and young, in passing this consecrated tree, kneel before their loving mother and say: *Ave Marie*, she is her embodiment of created perfection, and seems to occupy nearly the same place in the Catholic mind that Christ in Humanity does in the Protestant—except, I think, Catholics practically associate with her more of feminine tenderness and human sympathy than we habitually associate with her Divine Son. God is their Father, Mary their Mother.

Jewish women had long aspired to the maternity of the expected Redeemer. The world awaited the virgin who should bear the Son of Man. Given the Divine Father, worship in honor of her. When the fulness of time was come, the power of the Highest overshadowed Mary. Her loins bore the seed of the Holy Spirit. She conceived a human child, all thrilling with love, untouched by original or actual sin—the lived dove, constant and faithful to her Divine spouse. She yielded to death, but like her Son, broke its bonds and ascended to the right hand of the sacred Trinity, as Queen of Heaven. The early Christians did her homage as *virgins*, and her assumption into heaven is still celebrated as the greatest event of the Catholic Church.

The chains of Robespierre, the graces of Rachel, the touching figure of Esther, the proud step of Judith, were all surpassed by the figure of the Virgin. Mary excelled them all. She is called the *chef d'œuvre* of God—the great work of the Trinity to prepare an entrance for a Redeemer to this fallen world, the garden of which Christ is the flower—the temple in which God was present, the dawn which announced the rising of the sun, the mirror in which was reflected the sacred Trinity. Christ is the fountain of life—Mary the terrestrial Paradise wherein it had its source. Christ is the true vine—Mary the blessed earth which gave it root.

If one is timid before Divine Justice and fears to invoke its mercy, Mary is the star of promise. Christ was divine, incarnate—Mary was human, immaculate. Christ taught the doctors in his youth, honored the feast of Cana, and wept at Lazarus's tomb. Mary was a maiden, a wife, a mother, and childless, her soul was pierced through with human sorrow. Christ lived seven times beneath his cross. Mary's heart was crucified with seven agonies at his crucifixion. He bore the sins of the world and ascended to his glory. Her mother's spirit sunk in torture at the cruel indignities offered to her beloved Son. No mystery of human love or sorrow was hid from her. No shadow of human experience escaped her. She was the mysterious link that joined Divine to Human Nature. She clasped the mantle that veiled Divinity from mortal gaze. Not an angel, but a woman, she is Queen of that troop of ministering spirits who are messengers from Heaven to Earth. She is the Elect of angels, the Spouse of the Father, the Mother of the Redeemer, the Daughter of humanity, its tender, affable, beneficent friend and lover. Standing on the threshold of Earth and Heaven, she waves the banner of her sacred heart, marshaling hosts of guardian angels, stationing sentinels along the walks of life, inspiring courage to fainting souls, hearing with delight the glad tones of "All's well," or weeping and promising aid when the sad notes ring "Ours" is fallen.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun—Mary. Who is the woman clothed with the sun and the moon, under her feet and upon her head a crown of twelve stars—Mary.

What woman may be on earth, Mary is in heaven. Her mission is to execute his benignant designs. Mary has been saved to the world as an image, a second Eve, restored to immaculate humanity to the Celestial Paradise.

All this and infinitely more is Mary to the Catholic Church. One cannot exaggerate the love and reverence which she inspires, or put into mathematical form the influence upon civilized society. She has developed in half a world of human hearts phases of human sympathy, which the Protestant world can scarcely comprehend. However little we may be accustomed to reverence the name of Mary, it has a sacred significance to Catholic minds which forbids the ridicule and almost the criticism of a tender Christian heart. Parents confide their children to the protection of the Holy Virgin. Mothers who have suffered affliction, beg the powers of her intercession and make vows to her of charity and alms giving, and offerings of their daughters to her. These consecrated girls, dressed in white till a certain age according to the vow, and it is not uncommon to know girls of fourteen or sixteen years of age, who have never worn, from slipper to hair ribbon, any color but white. Others, objects of partial vows, wear white with blue. Maids as well as females are christened with the name of Mary.

Writings of the Fathers—traditions, pictures, and statuary, have all contributed to perpetuate this homage to the Virgin. Her influence on Christian art requires the subtlest investigations. What Venus and Cupid were to Greek art, Mary and her infant Son have been to Christian art. The annual became spiritual—the carnal divine, the mortal put on immortality. Represented with a crown and scepter, she is the Queen of Heaven with a playful child, she presents a Mediator with an infant sleeping on her lap, she is the mother of a dying Redeemer.

The most literal and often absurd interpretations are given to every event and association connected with her life. As David killed Goliath with five small stones, a Catholic writer declares that the five letters of the name of *Mary*, pronounced with the interdicted letters they ought to be, will vanquish the infernal Goliath. In old pictures Mary is represented with rays of grace streaming from every finger. Sometimes she rises from lilies, which denote her three times virgin. Again, she sits in the moon, and men with telescopes regard her, and scrolls from their mouths pronounce her without spot. Albert Durer was fond of delineating the domestic life of the Holy Family. Some of his engravings represent Mary spinning flax, angels assist to draw the thread and rock the cradle. In a *bees relief* at the Louvre Joseph is planning boards in a carpenter's shop; angels pick up the scattered shavings. Mary holds the infant Saviour—always happy, always tranquil—budding out with love and angels, who do her house-

## THE BIBLE IN COMMON SCHOOLS.

LET FROM DR. CHEEVER.

New York, Wednesday, April 13, 1854.

MY DEAR SIR, I have been surprised to meet in the columns of *THE TRIBUNE* a public letter addressed to you by Mr. Randall, accusing me of injustice toward him, and of a deliberate falsification of his records, in the preface to my work on the Right of the Bible in our Public Schools. It is as simple a case of courtesy and justice due to all parties concerned, that I lay before you, through the same channel, an answer to that letter.

I shall enter into no personalities. If Mr. Randall writes with his friend at the idea of so humble a personage as my self being the object of sufficient importance for his notice, I can assure him that my personal aspirations are not lofty, and that I am quite content if the truth can gain his attention. Something has touched him, wherever it may be, though I see not why, and the many expressions of opinion in regard to his late decision, he should single me out on the ground of a solitary sentence, in which not even his name was mentioned, and attack me, under my "venerable title of D. D.," with such very remarkable bitterness.

He evidently imagines that my book was directed against himself, and that it was called forth by his decision on the complaint of Quipley. He is greatly mistaken, and it may relieve his wounded sensibilities by stating that the work has no reference whatever to him, nor was ever suggested or prepared in any way by anything he has done or written, nor would the reader of it be aware that such an individual as himself has ever been in existence. The only paragraph taking notice even of the famous Quipley case, was added in the preface, after the whole volume was printed. *Ex parte* decisions generally arise from hearing only one side, and it is not a very wise maxim to read a book, before judging of its contents, and denouncing its author, which if Mr. Randall had observed, there would have been no occasion whatever for this difficulty. That is possible, even without official precedent, to arrive at an *ex parte* conclusion, he has himself shown, in attacking as a *biased* and *sectarian* biography the opinions of a work in defense of the freedom of the Bible, of which, at the very same time, he confesses that he knows nothing at all, having only read one or two paragraphs in the preface. It is moreover unfortunate that Mr. Randall should have allowed himself to descend to the imputation of my having been myself the author of the article signed C. in *The New York Observer*, on which my remarks in that part of the preface were based, and to which I referred with approbation. I know not then, and do not know to this day, who the author of that article may be; I only know that Mr. Randall cannot deny the facts, nor overthrow the reasoning.

Mr. Randall pours forth the vials of his wrath on me from the place of his dignified retirement, and seems to magnify his late office into a sacred form of magistracy, which, in a heaven ordained inviolability, should have kept the clergy at a distance from all investigation of his conduct. It is thinks that in remarking upon one of his decisions, and endeavoring to reach the truth, I have been guilty of sacrilege, and that, wearing myself "the venerable title of D. D.," it might have been expected that the conscious possessor of such insignia would silently, and at a respectful distance, contemplate the magnificent movements of the *Sovereign Pontiff*, and that, in the presence of his new thing, and in reality assuming, in our Republic, *Sacredness*, to see a man under the hallucination of imagining that official dignity can protect him, like the power of ecclesiastical immunities in the middle ages, from the extension of the law, and that, in the presence of his new thing, and in reality assuming, in our Republic, *Sacredness*, to see a man under the hallucination of imagining that official dignity can protect him, like the power of ecclesiastical immunities in the middle ages, from the extension of the law, and that, in the presence of his new thing, and in reality assuming, in our Republic, *Sacredness*, to see a man under the hallucination of imagining that official dignity can protect him, like the power of ecclesiastical immunities in the 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